or two-fifths of all we dig and slice. The caingin owners are busy then making a new caingin, this is why they are glad to see us. It is as if we had planted our own cassava. We live there and help make slices. Some of the people bring their own food and others get food from the caingin owners. We live in their houses.

Last year my wife went to Dodong's field in Padang. Mostly women went because it was during the plowing season. It was March. I did not go, just my wife. Our share was four sacks of mixed dried cassava and camotes chips. People in Padang live differently than the people in Naga. In the mountains one can plant many things. Here we just plow in season. In the mountains one can plant red squash, gabi, pesula [a variety of squash] sikwa [commonly called patola: Luffa acutangula Linn.]. There are no big houses in the mountains. They are not permanent because after three years the caingin owners have to look for another place to caingin.

Women and children are usually the ones that go to the mountains to harvest the caingins. I was told by some informants that "men would be olao [ashamed or embarrassed] to harvest rice in someone else's caingin. The people would say they did not know how to make their own caingin." However, some men do go, particularly the unmarried men (olitaos) who are said to "follow the dalagas [unmarried] young women." This is an interesting comment; for a young man courts a girl in the barrio under many handicaps. To be able to work and talk with her, away from the surveillance of the family, would have many advantages.[14]

Rice is cut one stalk at the time with a small knife. Rice heads are put into small baskets strapped to the harvester's side; later they are emptied into larger baskets. Rice is threshed and corn is harvested by the

[14]I never observed a caingin corn or rice harvest,

243
[872]

The entire community is active at this time. School attendance drops sharply during the transplanting season, for the children must help. The paddies are dotted with busy men, women and children; the women wrap their heads with cloths for protection against the hot sun. Young children scurry across the paddies carrying baskets full of seedlings. The chocolate-colored paddies soon change to a pale green over which later the maya birds swoop in squadron-like maneuvers.

Although in 1951 transplanting activities in Caticugan continued for more than a month, they began abruptly. The barriofolk wait for someone else to begin; when the [183] ● first farmer starts to transplant all the others follow his lead. They believe it is best for all to transplant at the same time so that the damage to the paddies by insects and birds will be distributed equally. If a person planted his paddy several weeks earlier than the rest, his rice would be growing when the other paddies were bare or only newly transplanted. Insects and birds would concentrate on his paddies instead of having such damage spread evenly among all the paddies.

This attitude is one reason why the Macan Sta. Rosa variety is planted so widely. The people of Barrio Caticugan do not like to interplant with Macan Sta. Rosa earlier maturing varieties. In the past older residents of Barrio Caticugan said many rice varieties with different maturity

The most common corn variety planted in Caticugan's fields is Bisaya, also called Pakilab ("glittery") and Tiniguib. The provincial agriculture office classifies Bisaya corn as Cebu White Flint which was found in 1939 to be the second heaviest yielder in all seasons in the Philippines.[40] Some farmers in Datag, Sandolot and Casala-an plant a variety called Bagsiao in their lowland fields.[41] A few farmers plant Talariray and Kalipos, possibly additional names for Bisaya. Kalipos is said "to be like Bisaya but not pure" so it is probably a local strain. 243

Planting the seed corn is largely a woman's job. Usually the men are plowing the furrows while the women and children follow behind to plant the seed corn. Planting of corn is a tiresome task but not backbreaking like transplanting rice seedlings. However, this factor is secondary in explaining why the women do the planting. There is no feeling among the men that planting corn is a "woman's job." In fact when asked the men will reply "Oh, everyone plants corn." But this is not entirely correct. A record was kept of individuals and their sex who planted corn in Caticugan over a period of several weeks. These figures are given in Table XVII.[1] 243 462 [183]

---

[40] Uichanco and Sacay, op. cit., I, p. 113.

[41] The barriofolk said no Bagsiao was planted in Caticugan because it took longer to mature and did not stand the heat as well as Bisaya.

1 [See p. 334, cat. 243 or 462 -- Analyst]

Not everyone practices the dulot in Catiesugan or in 243
the other barrios in the Siaton River valley. Some in- 184
formants reported that the present owners or tenants of a 183
field are not required to hold a dulot if the previous cultivators did not practice this custom. These individuals held no dulot because their "elders did not" or "our field is not accustomed to it." Most barriofolk, however, explained that once a dulot is held, they and future cultivators (be they tenants or owners) are obligated to continue the practice--the ideal but not the actual practice.

Explaining the dulot as a pre-harvest ceremony is 243
incomplete. Many barriofolk believe fresh corn should not 784
be sold or given to friends until the dulot is held. It is possible, however, for the cultivator and his family to eat fresh corn at home, and to serve guests, prior to the dulot. While traveling among the barrios along the Siaton River my assistant sometimes requested fresh corn from his friends. Several times he was refused because the dulot had not been held. Once, however, he was given fresh corn by a relative before his dulot had been performed.

The dulot ceremony is a food offering in the corn 243
field, although some say it may be held in the house. 782
What often happens is that the offering is made to the spirits in the field and a religious ceremony follows at the family altar for the deceased. This was done during one dulot I observed. The dulot is always held at night; the food is placed on a table in the field as for the